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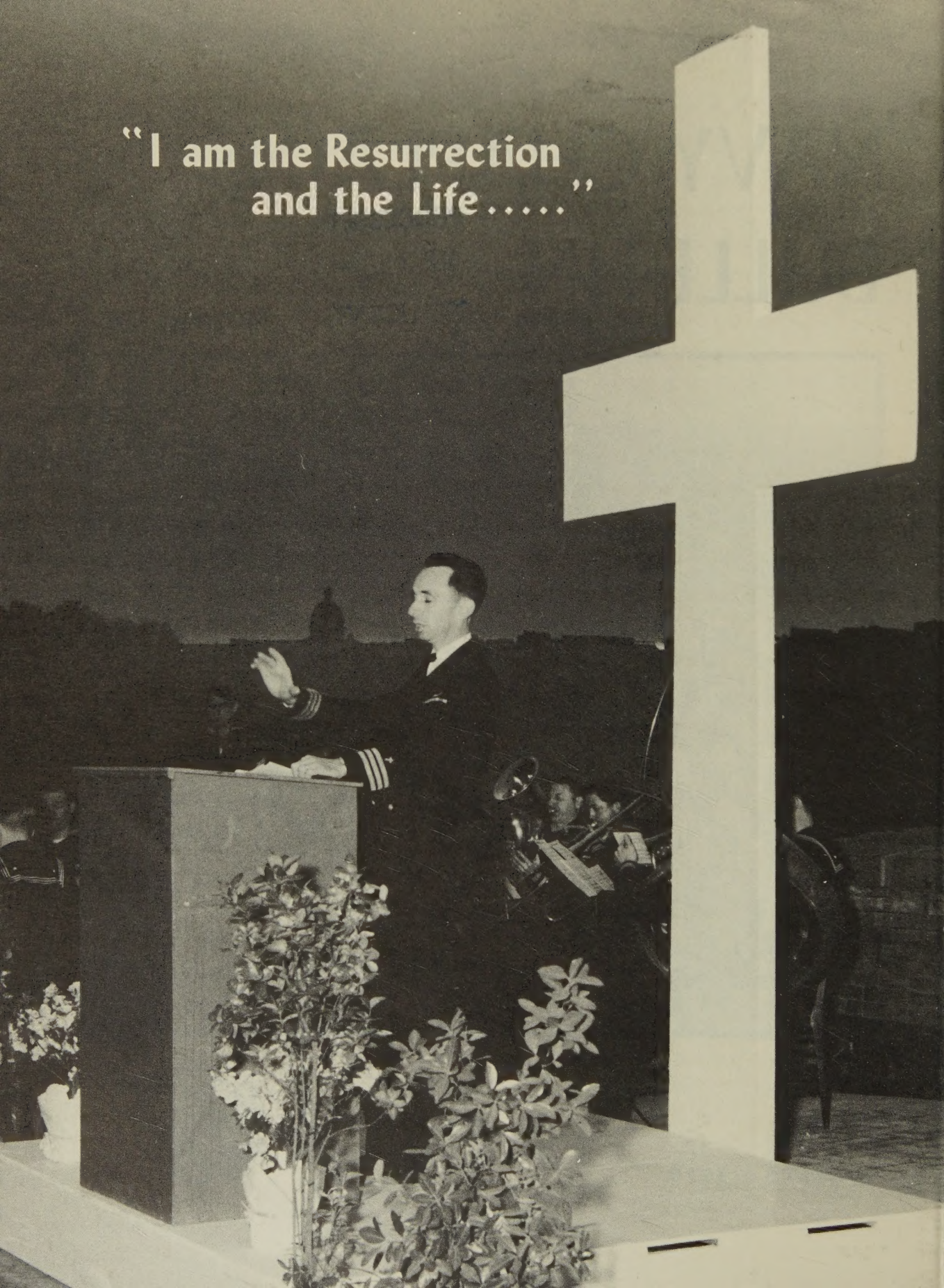
"I am the Resurrection
and the Life....."

SPRING 1953

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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(To be ordered)
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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
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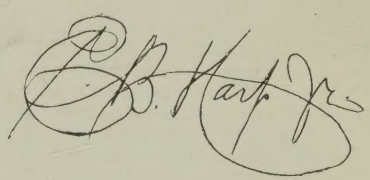
CHIEF OF CHAPLAINS

GREETINGS!

It is generally conceded that the ultimate healing of our present erring and harassed world will come only through a rekindled religious faith. If this is true, then the need of a capable spiritual leadership has never been greater than it is today. Amid all the confusion and uncertainty that exists, men and women everywhere are seeking light and truth and whatever else that will give stability and meaning to their lives. In this respect, those who comprise the armed forces of our nation are no different. These young men and women whom we serve, both in the Navy and the Marine Corps, are looking to us for guidance, for encouragement, for enlightenment in all the things that make for character and a more fruitful life by faith in God. This is our mission. There is none greater.

As I take over the duties as Chief of Chaplains, I know that I can expect the same high vision and dedicated service that each of you have given in the past. I know too, that you realize that our present ministry is a growing, expanding religious ministry reaching out into associated fields of character and moral development. All this calls for intensified zeal, initiative and effort. And though we all represent different religious traditions, our hearts should and must beat as one as we strive for the common objective of bringing the eternal riches of God to men.

As we go forward together as men of God, with zeal tempered by wisdom, conscious of our mission and dedicated to our calling, our ministry will continue to reflect His glory and purpose.



OUR FRONT COVER: This Easter Service at sea is typical of scenes to be re-enacted this year throughout the U. S. Fleet on this sacred day.

ALL THE CHAPLAINS serving with the First Marine Division in Korea pose for picture with Major General Edwin A. Pollock (standing in the center of the group) Commanding General of the First Marine Division.

What a Marine Expects of a Chaplain

(The following is the text of a talk given by Brigadier General Wilbur S. Brown, USMC, before a seminar for Reserve chaplains on 15 Jan 1953.)

I have been asked to discuss the subject of "What a Marine Expects of a Chaplain."

That is a rugged assignment. I can't speak for all Marines because there are so many of us, with all of us determined to be rugged personalities and characters and individualists. We have, I think, one thing in common; that is a love for and a belief in the Marine Corps, and a desire to see it always live up to the glorious traditions our predecessors in the Corps have set. We want every officer and man in the Corps to be ready to fight, and if necessary die bravely in battle, and to be a credit to the Corps in life, before and after battle.

I won't attempt to speak for the whole Marine Corps beyond that. I speak for myself as usual, predicating my opinions on the assumption I have just made for you. And I won't try to tell you what the average Marine expects of a chaplain. A very obvious cynical answer to that could be "Nothing much." I will try to tell you what I believe we desire to have from our chaplains.

We grade all of our officers and non-commissioned officers with one of four answers to the same question. "In time of war or national emergency, would you (a) Particularly desire this officer (or man), (b) Be glad to have him, (c) Be willing to have him or (d) Prefer not to have him?" You will be marked on that question if you serve with Marines, and the marking will never be perfunctory. That evaluation of you will be made by very many people who will never record it on your record.

In a lecture on Morale and Leadership to my officers, I have stated that a successful organization must have good morale; that development of such morale can only be accomplished by good leadership; that the prime requirements of leadership are (1) personal integrity, (2) loyalty to the organization, (3) justified reliance on subordinates, (4) knowledge of the job to be done, and of the men and equipment one has to work with, and (5) the time and ability to impart that knowledge to the men and officers concerned.

All of those requirements, with minor modifications are requirements for a chaplain serving with Marines.

A chaplain is listed as a staff officer, but he has leadership requirements that no other staff officer nor commander need possess. The chaplain should be looked to for spiritual leadership. Some men and officers are very dependent upon him for such leadership, all men and officers will need it at one time or another. He must provide that leadership to the men who need it and ask for it, and convince the others that he has it for them when they need it. One cannot force spiritual or moral guidance on anyone, however, and to attempt it is a very grave mistake.

I recall a short poem by an anonymous author, though I may not quote it correctly:

"Men say You're the God of the wise and the good.
We know You're the God of the strong,
We hope You're the God of us blundering fools,
Who falter and stumble along.
"The wise need so little, the good are all blessed,
Their strength to the strong You renew.
We hope there's a place in Your infinite plan
For we weak ones who have nothing but You."

In the Marine Corps you will encounter very few of the wise and the good. We do have some, most unaccountably, but if you encounter any of them, they will be no problem to you.

Of the strong we have a great many. Of those who will admit to being weak you will find very few, and they will probably be in the brig. But there is a large percentage of those who claim to be strong who are just imitating those who really are. They are your main concern. And there will be moments when even the strongest need their strength renewed.

It has been said, with what I believe to be axiomatic

truth, that there are no atheists in foxholes. But that does not mean that all men will automatically turn to their appointed chaplain when they need help. If they do not like him, do not trust him, or do not respect him they never will.

There is where your personal integrity as a chaplain comes in as the first requisite for any leadership, including spiritual. A chaplain cannot be a hypocrite. He has to live up to what he preaches. His speech and deportment at all times will be under constant scrutiny.

He must never seek popularity at the expense of his dignity, by any lowering of his standards. On the other hand, he cannot be unapproachable and walk alone, a fanatical crusader or a canting bore. He must work a seven day week, not just Sundays. He should not condone wickedness, but he must be tolerant and understanding of the weaknesses of the men he serves. He has to try to help a lad who falls, not leave him in the mud like the Pharisee in the Bible parable of the Good Samaritan. He must offer honest friendship and help to all members of his organization, officers and men, but he cannot force it on anyone. He will encounter many officers and men who will either rudely rebuff his advances of friendship, or receive them with suspicious coldness. If he is a good chaplain and stays with the unit long enough he will break that attitude down to a great degree. I doubt that the best chaplain can ever become one hundred per cent accepted in any outfit. Some enlisted men, and officers, too, develop an antipathy to the clergy in general somewhere in their lifetime, perhaps even from unfortunate experiences in the Marine Corps with previous chaplains. You may suffer badly from the mistakes of your predecessors. Sometimes there is an amount of animus against the particular brand of chaplain concerned. Others are just good-naturedly contemptuous of what you profess.

Bigotry, by the way, is a very unusual trait among Marines. If they come in the Corps with it they soon lose it. Religious arguments are very rare in my experience. Barracks-wise Marines break those up as soon as they start. The Marines live, eat, sleep, fight and sometimes die side by side, and a bigot is heartily detested. Marines do not care whether another Marine is white, black, brown, yellow or red; whether he is Protestant, Catholic, Mormom, Jew or Mohammedan; whether he is from northern or southern United States, Europe, or Asia, so long as he holds up his end in the squad and platoon. By the same token they do not endorse any group as a whole including chaplains, but reserve the right to dislike a heel very cordially wherever they find him. And a bigot of any sort to them is a thorough-going heel, as he is to any right-thinking person. Chaplains are watched by Marines for any sign of bigotry, and intolerance on the part of a chaplain toward any form of religion other than his own will conclusively terminate his usefulness in that organization.

So you must cooperate with other chaplains of different denominations, and be friendly and helpful to any and every man who needs your help regardless of what creed, if any, that he subscribes to.

In battle a chaplain must not show fear or shun danger. All men are more or less cowardly if they are normal. From my personal experience I can positively assure you that a man cannot die of fear, or I would have died long ago, and many times since. When fear is eating out your guts you have to call on your personal integrity to do for courage and face it down. Men all around you will be feeling the same fear as you. Noncoms or officers or other men will kick or curse a straggler back into his traces when he falters or hesitates, and all new men probably will at least once. No one will do that for a chaplain. They will go on without him and hate him, and maybe all other chaplains, forever after. In battle a chaplain is a crutch to the weak, if he is strong. A broken crutch can never be patched up for further use. No one will ever again trust it.

Chaplains, of whatever brand of Christianity or Judaism that each of you represent, preach that death need not be feared. That is hard to believe. No one

(Continued on Page 11)

CATHOLIC MASS for Korean Marines is conducted by U. S. Navy Chaplain Robert F. Barlik with Korea's Freedom Gate Bridge serving as a background.

Chaplains and Service Sunday School

By LT Ross H. Trower, ChC, USN.

Among the most rewarding of duties at which a Chaplain can work on a Naval or Marine Corps Station is the leadership and direction of the Sunday School. Yet, we usually content ourselves with "coverage" for children of the station, unmindful of the opportunities there are for ministering to them.

Good schools are built slowly, developing with the experience of years of sessions. In the service, Sunday Schools tend to suffer from the immediate and the long-term results of transiency. Programs and policies are "tried," but are not always "tried and true." New literature is given a "trial run." An incoming Chaplain has new ideas for the Sunday School revolutionizing the accomplishments of the past. Teachers go after a few months of service. Chaplains have no framework for the organization of a Sunday School. The "S.O.P.'s" that keep ships and battalions running, despite the changes of personnel, are not to be had for Chaplains working with Sunday Schools. The people that can "organize" Sunday Schools for a decade or more largely by the strength of personality, as sometimes happens in civilian churches, too quickly get orders.

Every child ought to be enrolled in Sunday School. Attending Sunday School in the service is not like attending Divine Service at the Chapel. Age levels need to be known. Attendance should be checked closely. Teachers should know homes in order to be effective in teaching. Enrollment data must be on hand for prudent ordering of materials. Promotions, class divisions, and the Sunday School organization are dependent upon knowing the numbers, ages and homes of children.

The Sunday School divisions will vary and adjustments will have to be made to suggested plans, but the following plan has proved satisfactory in several instances:

Nursery Department - 2 and 3 years.
Beginner Department - 4 and 5 years.
Primary Department - 6 to 8 years.
Junior Department - 9 to 12 years.

Other age levels can be covered by intermediate, senior, or young-people departments. It is to be noted that a single grouping of the older children is easier to bring into being than a gathering together of the younger children. However, the character of family life in the service today, as well as the all too-frequent disappearance of teen-agers from church work, leave fewer young people in the older departments. Usually service Sunday Schools will be populated most heavily in the Beginner and early Primary groups.

Each department ought to have a leader responsible for the work of the group. Teachers can work better with a departmental leader, and the Chaplain can guide procedures more readily through the departmental leaders. Substitute teachers should be provided for in each department. The departmental leader may also be responsible for the group worship aspects of the Sunday School session.

Use of a continuing curriculum can be a very stabilizing factor in service Sunday Schools. Some important considerations to be made in a Sunday School in the service are freedom from strikingly denominational approaches, strong emphasis upon Biblical material, adequate teacher helps, and attractiveness. Probably the two best-known publishers of Sunday School literature for "non-denominational" groups are David C. Cook of Elgin, Illinois, and Standard of Cincinnati, Ohio. The

CONDUCTING A BUSINESS SESSION, Chaplain R. H. Trower, in charge of the Paradise Point Sunday School at Camp Lejeune, N. C., explains a new file system to the teachers. Under the direction of Camp Chaplain A. Peterson, the Paradise Point school is one of four protestant schools in the Lejeune area and has an enrollment of 200 children ranging in age from one to 12 years.

curricula of both publishers are rather conservative and therefore serve the largest number of Protestant people, but neither are so extreme as to be offensive to others more liberal in approach.

The literature of the Standard Publishing Company is newer in format; it is colorful and attractively done, and constantly improving. It is especially desirabl in lower age groups. Standard materials are handled by most church publishing houses -- additional indication of approval for general use.

The literature produced by the Westminister Press is considered by many to be among the best Sunday School literature available, but its use is rather difficult in the service because of the close working-relationship required of the home. Desirable as that factor is, it is not easily effected. For older groups of children, namely, Junior and up, individual courses, running for a quarter of the year at a time, are more suitable. These can be selected from the curricula prepared by the various denominational publishing houses.

By far, the most necessary emphasis that a Chaplain must make in a service Sunday School is the development of loyal, consecrated teachers. The enlistment of teachers for the Sunday School is never easy, but, sometimes miraculously, willing people appear when programs begin to be made clear to the community. Mothers with children of Sunday School age feel some new responsibility of parenthood. Officers, remembering their experiences as young men in church, want to help again. Wives, who found great satisfaction in teaching in schools back home, want to go to work. A good number, who recite their lack of experience, want to try. In most cases they will want some kind of training for service.

The Chaplain will play his best role at just this point. Where there is no Superintendent to be found for the Sunday School, the Chaplain may have to take charge of many of the administrative details; where there is a Superintendent, he can work harder at the business of training teachers. In the former instance, as well as the latter, he will want to inspire, encourage, and help to equip his teachers. When teachers are enthusiastic about their work, the Sunday School will succeed.

A monthly teachers' meeting ought to be largely for the purpose of training, with "business" kept to a minimum. Leadership training courses can be given then. The use of strip films can be demonstrated. One successful meeting included a talk on flannel-graph in teaching, the presentation being given by a teacher with considerable experience in its use. Another well-received meeting used "Hymns for Children" as the topic. All these subjects became interesting in the light of Sunday-by-Sunday application. In one situation, where the base was close to an active and enlightened church community, Sunday School teachers joined in the interdenominational leadership training course sponsored by the Ministerial Association of the community. Service teachers welcomed the civilian contacts, and civilian teachers were greatly interested in the work of the service Sunday School. Here a psychiatrist, a librarian interested in story-telling, a welfare worker, and a minister lectured on matters relating to Sunday School teaching.

The finest leadership training helps are available through the Department of Leadership Education of the National Council of Churches of Christ in the United States of America, 79 East Adams Street, Chicago 3, Illinois. This department publishes Curriculum Bulletins 501, 502 and 503 for planning leadership programs. Materials are procured through the various denominational groups, and are well-adapted to service needs. Courses can be given in a minimum of five one-hour sessions with an equivalent amount of home-work. Accreditation, which gives some achievement for the work, is granted through the NCCCUSA. It has been found that the department is very willing to lend its hand to the queries of Chaplains regarding leadership education and seeks the suggestions of teachers in service.

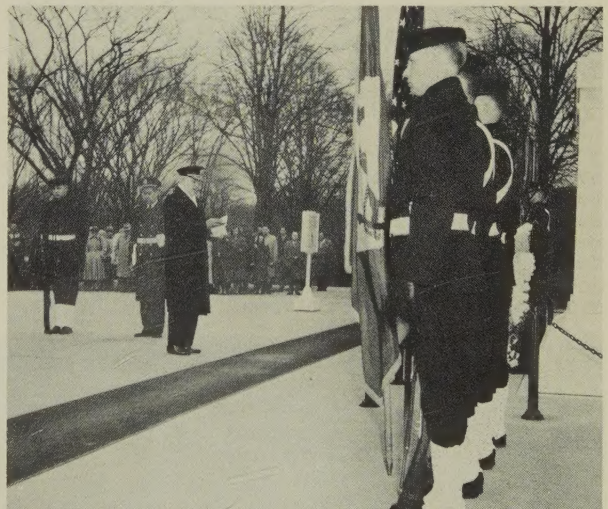
Aids to teachers can be given through monthly journals, pamphlets, and books obtained for a Sunday School library. Two of these are the Journal of Leadership Education, published by the NCCCUSA and Children's Religion, published by Pilgrim Press.

Space for holding Sunday School is usually a problem. In almost every instance it is necessary to utilize facilities provided for other activities, such as schools, clubs, etc. Chairs, tables, stowage of materials, suitable partitioning by screens, pianos or organs, all are constantly being shifted and arranged.

Time for holding Sunday School is a matter of debate. There are those who feel that Sunday School should run concurrently with the "main" Service on the station; others would have Sunday School precede such a Service. The former has many advantages, but it wrongly places Sunday School on an equal level with public worship. There is a difference of function. The latter plan will have harder going at times because of the additional effort it requires, but it certainly provides for the possibilities of the more traditional pattern of church work.

Sunday School can never take the place of the Christian instruction that more rightfully and more soundly comes from the home. Nor should Sunday School be lifted to a place above the other areas where Christian education can be given, as in preaching or in weekday church schools or in youth organizations. It has its place with little children. It has its function where it leads to worship within the ways of adult life. It has a tremendous opportunity within it for evangelism.

If a Chaplain emphasizes Christian education and evangelism in his ministry to service personnel and their dependents on a Naval or Marine Corps Station, he soon finds that Sunday School is a vital responsibility of his ministry -- probably more than in the civilian ministry because of his more direct relationship to it -- for here he can train Christian leaders by working with his teachers, here he can help to guide the lives of little children into the Kingdom, which our Lord declares must be entered as a little child.



MEMORIAL PRAYER is given by then Chief of Chaplains RADM Stanton W. Salisbury, ChC, USN, (now retired), after placing a wreath at the Tomb of the Unknown Soldier in Arlington National Cemetery in memory of all those who have given their lives for our country. The ceremony, held January 30th, marked the close of Chaplain Salisbury's long military career which began as an Army chaplain in World War I, continued as a Navy Chaplain since 1921 on many ships and stations (including USS PENNSYLVANIA at Pearl Harbor on "bombing day") and ended with 41 months' service as Chief of Chaplains.

Reports and Recommendations of the Worki

In the Field of Character Guidance:

The primary duty of a chaplain has been protected by a certain amount of sovereignty and independence, and chaplains minister to personnel religiously according to the teachings of their church. It is hard for a chaplain not to carry this individuality into the Character Guidance lecture room. A man may be trained superbly in the clerical field, but untrained in the field of up-to-date pedagogy. This individuality and lack of training indicates the need for preparation in the administration of a uniform program of Character Guidance.

If it is recognized that this lecturing is teaching and a part of the Navy training curriculum, problems regarding individualistic religious emphasis and methods of presentation are easier to solve.

The lecture on Religion has been criticized by chaplains more than any other lecture, except the lecture on Citizenship. This has arisen through a misunderstanding of the objective of the lecture. Many chaplains have said that they cannot do justice to the lecture on Religion without giving expression to their theology. However, if the lecture is considered as an introduction to religion, the field is narrowed sufficiently to eliminate such individualism and to keep the lecture on a general basis acceptable to all groups.

First, men have to be taught facts, and to accomplish this, good pedagogy is required. Second, men have to be motivated to put the lesson materials into daily practice, and to accomplish this, good salesmanship and group dynamics techniques are helpful.

The chaplain must be able to teach and to motivate. Consultations with experts in the field of education and character building reveal the importance of good techniques. Since the Navy has a Training Manual that sets forth educational respectable techniques for teaching seamanship, navigation and all other secular subjects in its curriculum, it is even more important that morality should be taught by methods at least as good or superior to those utilized by petty officer instructors. The minds of men must be kept alert and receptive by means of group participation.

A statement of principles by the men themselves i sometimes more convincing to others, than if the chap lain makes it. If men state principles falsely, thei inadequacies are discovered and can be set straight b their own shipmates. Thus, the infection is not sprea after the group is dismissed, but is dealt with in class and the chaplain may not have to contradict since othe members of the class often set the wrong fellow straight If the chaplain has a low estimate of his group, he i defeated before he begins. If he fails to discover th specific needs of his class, he is trying to fit a shoe o one size to all sizes of feet. Giving men the opportunit for participation makes them feel as though they ar respected, and it wins their goodwill.

Some dangers that threaten the Character Guidanc Program, unless chaplains are trained, and effectiv techniques are standardized:

1. Subject matter can be injected into lectures tha may provoke protests by service personnel, by parent and by civilian interests, that would be of serious in jury to the standing and program of our Corps.
2. Character Guidance materials may be inef fectively presented.
3. Instead of an efficient training period the oc casion may become a story hour, a happy hour, a occasion for ridiculing the immoral, a disciplinar session, a religious instruction period.
4. The program will be stagnated and remain in pioneering stage.
5. A determined senior chaplain with impractica ideas may stereotype the program at his station in a impractical manner.
6. The interest and confidence of chaplains in th program may be weakened.
7. The interest and confidence of commands wil be lost.

Motivation through Character Guidance Lectures

Dr. H. G. Shane says: "Men desire acceptanc and respect. Therefore, associate character buildin

THE FIRST CONFERENCE FOR NAVY CHAPLAINS was held in Washington, D.C. in May 1920. This panorama, nearly 33 years old, shows those who were present for this notable occasion. In the front row (left to right) are Chaplains Paul E. Seidler, (unidentified), Albert N. Averyt, Emil H. Groth, William A. Edel, Bartholomew F. Huske, Charles M. Charlton, Curtis H. Dickins, John B. Frazier (first Chief of Navy Chaplains), Walte G. Isaacs, Frank Thompson, Carroll Q. Wright, Davi H. Tribou, Roswell R. Hoes, Sydney K. Evans, Georg E. T. Stevenson, Hugh M. T. Pearce, James D. MacNair Frank L. Janeway, Joel H. Benson, Clinton A. Neyman Robert E. Miller, Milton H. Petzold, Starr H. Lloyd Roy L. Lewis and Edgar W. Davis. In the back row (lef

s at the Supervisory Chaplains' Conference

that which brings acceptance and respect. Use rect self-motivation to get security and recognition. uss top-flight persons, as illustrations of fine char- r, and show what makes them that way. Prove to that they do not have to be characters to have char- r. Relate recognition and prestige to the person of acter who is accepted. Get men to think over what es a likeable character and tie that into morality." Dr. Ross Snyder states: "Each man has a citadel in. A person is moral only as his inner citadel has n assent to moral principles. The self-picture a has is a cue to his moral life -- the guiding image hat he wants to be. If a man sees no future and ks this is the end, then he does not care what he is. ale is tied to time perspective." These statements v the necessity of persuasion to gain the assent of man to morality and also the necessity of as- ating morality with worthy aspirations of the indi- al.

There is necessity that morality be associated with onal security, acceptance and recognition, and that e be more illustrations of top-flight persons who ess true character. This does not necessarily ire immediate revision of lecture outlines, but lains giving lectures should be advised to inject practical motivation. This is, of course, in ad- n to what motivations the lectures already contain.

ments on the Use of Illustrations

The fewer symbols used the better.

Doctor Shane says: "Put across a few basic ideas illustrate and emphasize them well, rather than r the whole waterfront. Twenty-five to twenty-eight bols are too many, for if 45 minutes are equally ded among them, each symbol receives only one to minutes."

Doctor Snyder says: "The lectures (as now given) mble a ping-pong game. One has to try to follow notions of a very rapidly moving ball. It would be rable to use a few symbols which are capable of lopment. One does not fill a magazine with a lot ttle pictures, but a few big pictures are utilized, e greatest effect is desired".

Virile illustrations of top-flight people whom recruits regard highly are lacking. Ben Franklin is not the best illustration to exemplify character, for he is of little interest to recruits. Shipboard life would furnish an illustration closer to the men than the remote Roman Empire.

Direct and Indirect Methods of Presentation

These lectures were constructed primarily for a direct method of presentation, and could not be presented in their entirety by the indirect method. However, a moderate utilization of audience participation or the indirect method works very satisfactorily in so far as time, the size of the group and the ability of the chaplain permit. The indirect method has been found most effective in our fleet program.

Dr. I. J. Leo states: "Group participation is not only a trend in education, but also in politics, labor unions, churches and radio. Without audience involvement and participation, I have much doubt whether the impact of the lectures will begin to have the effects considered desirable by the Bureau of Naval Personnel."

Doctor Snyder says: "I would not commit myself to doing one way or the other. Some chaplains may be uneasy in group participation. However, very few can lecture effectively for 45 minutes, and it is very hard for a class to take it. A show has to change every five or eight minutes on the radio. By using a movie, a lecture and then "role play" (letting recruits dramatize a man with a problem, and those who seek to help him solve it) you can change the pace."

In the Field of Professional Performance

Preparation for Divine Services - preparation of self, private devotions:

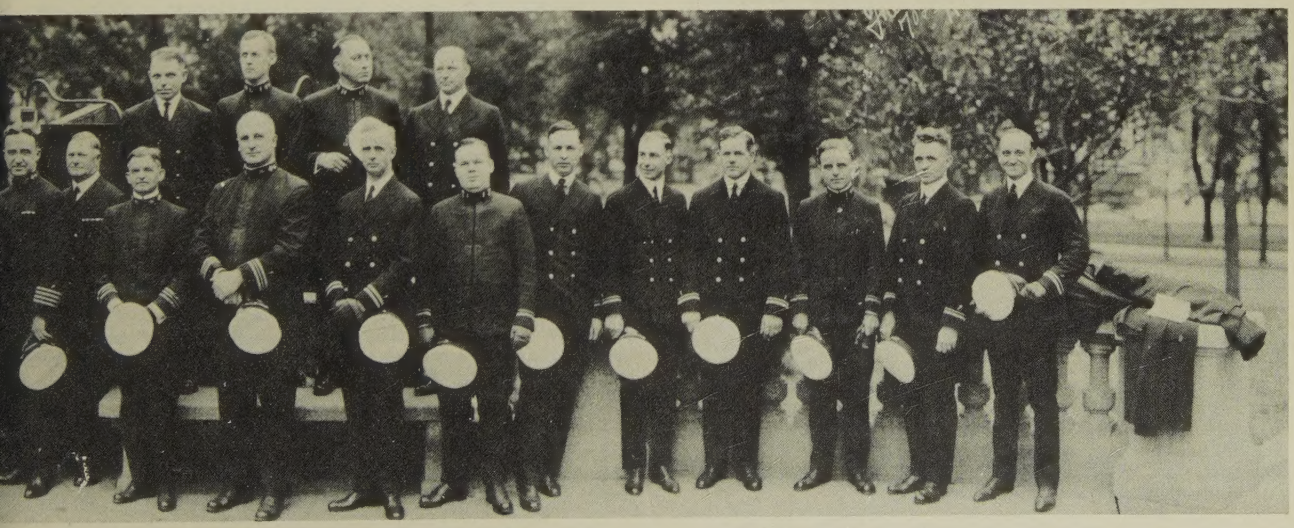
The chaplain should feel and understand that his holding of Divine Services is the Official Worship of Almighty God on the part of the command to which he is attached.

The chaplain must never forget his sacred calling. He must ever remember that he is called of God, and conduct himself accordingly. As an instrument in God's

(Continued on next page)

ight) are Chaplains (unidentified), (unidentified), mas L. Kirkpatrick, Truman P. Riddle, (unidenti-), John H. Hyde, Morris M. Leonard, (unidentified), rge S. Rentz, Ernest L. Ackiss, Hersey E. Rountree Frank E. Moyer. (Note: The Chaplains Division ld appreciate hearing from anyone who might have rmation on the "unidentifieds" in this photograph.)

An interesting feature of this picture is the old style high-collar uniform coat worn by some of the chaplains while others have on the lapel type. It was in 1920 that the uniform change-over was becoming effective. Of this entire group, Chaplain Ackiss (third from right in back row) was the last to retire from active duty with the Corps which he had entered in January 1918.



(Continued from previous page)

hand, he shall always keep himself clean and bright -- ready for service.

His task is not a job of his own choosing. He is to be an instrument in the hand of God to do God's work. It is God's field that is to be planted and cultivated.

He must of necessity be ever aware of two things; his divine calling, and the great commission to preach the gospel. With these in mind, he must keep himself prepared continuously.

A ship and a command should realize that the chaplain is assumed to be an expert on the subject of God and religion and his theological expositions are listened to with respect accorded an expert. People come to church to learn and hear about God.

Preparation will presuppose self-discipline in the matter of general reading, Bible study, prayer and planning. Discussion with one's shipmates will bring to light special needs and interests which should be taken into account in planning a worship service.

Sermonizing:

The first step toward a good sermon is hard work, the second step is hard work, and the third step is still more hard work. "Do your utmost," writes Paul to Timothy, "to let God see that you at least are a sound workman, with no need to be ashamed."

Heaven help the man who finds that he is a ready speaker and presumes to rely on that talent alone. The years will undo him and let him down in the crises. His undisciplined mind will little by little fall back upon "sound and fury", signifying nothing. Never allow yourself to be betrayed into indolence by any such thing. He who does will find that the day of reckoning is already on the march. Be a sound and diligent workman. We owe this much to the calling we have espoused.

The Chaplain's Spiritual Life:

Inherent dangers in his calling as a Navy chaplain: Absence of normal ecclesiastical appointments and church atmosphere; absence from the parish community; lack of fellowship with other clergymen, particularly those of one's own faith; navy life is spiritually enervating; military routine often takes priority over spiritual matters; lack of immediate association with ecclesiastical leaders for spiritual guidance and encouragement; loneliness and separaiton from family ties; lure of privacy; and the danger of rank consciousness.

Recommendations for fostering the spiritual life

Personal daily devotions: Group devotions (types that are sources of spiritual growth are family devotions, denominational group devotions, chaplain group devotions and church services.) Supervisory Chaplains should make suitable provision for the devotional aspects of all chaplain meetings within their jurisdiction (Day of Recollection or Quiet Day (See 2302(b) Chaplains' Manual)).

Religious Retreats: It is recommended that Supervisory Chaplains encourage all chaplains within their jurisdiction to attend annual religious retreats. It is further recommended that the Chaplains Division indicate in appropriate manner appreciation to church leaders presently sponsoring such retreats, and encourage other church bodies to foster similar retreats.

The Chaplain as a Continuing Theological Student

It is a proper concern of the Corps to assure that chaplains remain theologically alert, and continue to build on their basically sound foundation.

Recommendations: That chaplains maintain an intimate knowledge of Sacred Scripture; be encouraged to subscribe to religious periodicals; be encouraged to study one theological book a month (secured from seminary loan library facilities, religious book clubs, or by independent purchase), be urged to attend Theological Study Institutes periodically; and that the Chaplains Bulletin continue to be used as a professional periodical for Navy and Marine Corps Chaplains.

THE CHAPLAIN IN PRE-MARITAL COUNSELLING

By LCDR Frederick W. Brink, ChC, USN.
Fleet Activities, Sasebo, JAPAN.

In a uniquely realistic sense the military chaplain stands to his personnel as a substitute parent. With the men and women under his charge largely removed from their normal home environments, it falls to him to be their counsellor in many things that would at home be kept, in large measure, within the family circle.

One of the Chaplain's most important counselling relationships is that which comes prior to marriage. He dare not simply make of himself a convenience, a person who has authority to perform legal marriage ceremonies and uses that authority without much concern as to the preparation of the ones he unites in wedlock. He must substitute himself for parent in judgment and advice, while still allowing the individuals to make their own decisions. His purpose in pre-marital counselling is simple, yet vitally important. He must prepare the persons concerned for the experience of marriage and the building of a home; he must forearm them for the peculiar difficulties and decisions they will be called upon to make under conditions of military service; and he must determine the worthiness and possibility of success in the intended marriage, so that when necessary he can discourage it, and when acceptable he can enhance it. He is not obligated to perform marriages just because requested to do so. But he is obligated as a pastor to counsel with each person desiring marriage to insure that that person realizes marriage is ordained of God and that the desired marriage meets with God's approval.

That such counselling is needed goes almost without saying. The men and women who come to the Chaplain for marriage are usually away from home and often acting without consulting their parents. They are all too frequently mature in legal age alone, not in emotional stability, and are using marriage as either a deliberate or unconscious way of claiming maturity. They are often blinded to responsibilities of a financial nature by the fact that the man receives a regular predictable pay check supplemented by the government's contribution toward the support of wife and children. They are too frequently enamored of the companionship they see others enjoying in marriage and feel that they must themselves hasten into an alliance lest they lose what seems to be available.

Against this background the Chaplain must counsel the men and women who come to him for marriage.. The content of his counselling will vary according to his own qualifications and background, and according to the doctrines of his own church, but certain basic elements seem imperative within it. How these elements are presented will vary with the individual Chaplain, but their fundamentals will be the same.

Primary in all the counselling is the reminder of the nature and purpose of marriage itself. Those entering marriage must be brought to understand that it is far more than a civil alliance, far more than a blanket of respectability thrown over the satisfaction of desire. The counsellor must show that marriage is both civil and religious, that it must be approved by God even more than by the state and that to remain happy and successful the religious side must be carefully sustained and nurtured. He must make certain that the couple understands that their relationship as husband and wife includes a responsibility as parents, that marriage is God's provision for the establishment of a home where children will be desired, welcomed and nurtured into Christian manhood and womanhood. The couple must be led to evaluate the desireability of their intended marriage not only on the basis of their affection for each other but also on the basis of the future of their children.

The counselling must make clear the responsibilities that are being assumed by both the husband and wife: responsibilities of complete partnership, of support, of the wise and mutual use of resources, of the

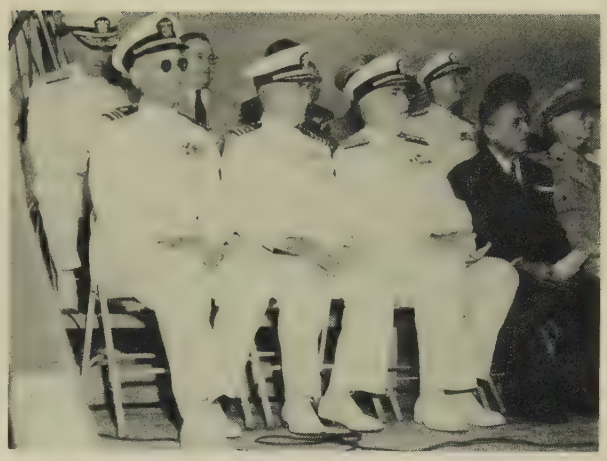
necessity for understanding. These responsibilities do not hinge on military service; they exist wherever a marriage takes place. Marriage was established by God for the welfare and happiness of mankind. It can only be made to bring happiness and welfare when its responsibilities are frankly faced in advance and met with eagerness and effort by both parties concerned.

The counselling must include consideration of the peculiarly military considerations that will be involved. Especially must the difficulties of military life be made clear, not so much to discourage as to prepare, not so much to dampen affection as to enrich it by making it the grounds for meeting special problems. The peculiarly military circumstances will themselves vary according to the branch of service, the intended length of enlistment, and the location of the persons concerned, but whatever the variance the couple must be made to realize in advance that there will be frequent and extended separations, that the wife will often be alone during the crises of life, that there will be almost total inability to put down roots of permanent living associations such as would be possible in a civilian community, that the wife's importance will be on a fluctuating see-saw, down when her husband is stationed at home, up when her husband is away on sea or foreign or combat duty, and that there will be extra expenses in connection with moving from duty to duty and in housing arrangements. The couple must be led to see the added need for complete trustworthiness of themselves and trust of their partners when absences take place. They must have special information on the rights and privileges of military dependents, where to turn for emergency assistance, where to find counsel and help in special needs.

Some consideration must be given to the medical and physical side of the marriage. In this the Chaplain is wise to enlist the assistance of the Medical Officer of his command. Between them the Chaplain and the Medical Officer should come to an agreement as to just what phases each should cover so as to insure that all will be dealt with. From the Chaplain and the Medical Officer the couple should learn something of the nature of the sexual act, for despite their blase attitude and despite the laxity of present day morality, many young people are tragically ignorant of the "facts of life". Whether the state law requires it or not, the couple should be guided into a complete physical examination that will include blood tests for disease, blood tests for the RH factors, inquiry into hereditary diseases or traits, examinations of sexual organs for abnormalities, and general physical preparedness for the experience of marriage. Every effort should be made to remove any sense of shame or embarassment regarding the natural desires of a husband and wife. Sometimes this information will come from the Chaplain, sometimes from the Medical Officer, sometimes from both, but it is imperative that it be given.

Naturally, one part of the Chaplain's counselling will be concerned with the more mechanical or technical considerations of the marriage. He will have to be certain that the marriage meets all of the requirements of the church concerned and that the couple understands these requirements and accepts them wholeheartedly. He will have to be sure that the requirements of civil law for the area are met. He will want to include a detailed consideration of the marriage ceremony itself, with its customs, traditions and particular arrangements together with a further emphasis on the binding permanence, the significance and religious nature of the vows being taken. Such would be an outline of the bare essentials of a Chaplain's program of pre-marital counselling.

The technique of the individual Chaplain's counselling prior to marriage will also vary according to the Chaplain and the pressure of other duties upon him. Each Chaplain will develop his own requirements. For example, the author refuses to perform or even consent to perform any marriage ceremony until he has spent an entire evening with both parties to the marriage, until they have read certain literature that he places in their hands and until he has assurance that there has been adequate medical examination and instruction. Where possible he adds to the conference held with the man and woman together separate conferences with each of them. In these separate conferences he is careful to avoid any feeling of secrecy that might tend to separate the parties, for if in the marriage there is to be a complete sharing of lives, interests, personalities, desires, and activities, there must be a similar community of knowledge in the preparation for the marriage. Other Chaplains will have their techniques, as required by their church and as developed by themselves. But whatever the technique, the Chaplain cannot shut his eyes to his tremendous responsibility in this field, for here he is counsellor, parent, pastor and divine representative, all in one.



AT GROUND BREAKING ceremonies for the Pearl Harbor Memorial are (left to right) Navy Chaplains Elihu Rickel, G. A. Rosso, and S. W. Salisbury. The Hon. John H. Wilson, Mayor of Honolulu, is seated by Chaplain Salisbury. LT.GEN. Franklin A. Hart, Commanding General, Fleet Marine Force, Pacific, is on the extreme right. The Disabled American Veterans are sponsoring this memorial to honor all naval personnel who gave their lives in the Pacific.

ON THE FIRST DAY of his new assignment, RADM Edward B. Harp, Jr., ChC, USN, new Chief of Chaplains, U.S. Navy, confers in his BuPers office with CDR Joseph P. Mannion, ChC, USN, Assistant Director of the Chaplains Division, and CAPT J. Floyd Dreith, ChC, USN, Assistant for Planning, Chaplains Division.

A "Well Done" to

KOREAN SERVICE CHAPLAINS CITED

Chaplain (LTJG) Lionel A. Guillaume has been awarded the Bronze Star Medal and authorized to wear the Combat "V" for meritorious achievement in connection with operations against the enemy in Korea while serving with a Marine infantry regiment from 29 April to 8 November 1952.

Chaplain (LT) Noah L. McDowell has been awarded the Bronze Star Medal and authorized to wear the Combat "V" for heroic achievement in connection with operations against the enemy while serving with a Marine artillery regiment in Korea on 13 September 1952.

Chaplain (LTJG) Robert F. Barlik has been commended and the Commendation Ribbon with Combat "V" authorized for excellent service in the line of his profession while serving with a Marine medical battalion during operations against the enemy in Korea from 30 March to 3 November 1952.

Chaplain (LTJG) Alla W. Robertson has been commended and authorized to wear the Commendation ribbon with Combat "V" for excellent service in the line of his profession while serving with a Marine tank battalion during operations against the enemy in Korea from 2 March to 7 November 1952.

Chaplain (CDR) Edward A. Slattery has been awarded the Legion of Merit and authorized to wear the Combat "V" for exceptionally meritorious conduct in the performance of outstanding service to the Government of the United States as division chaplain for a Marine division during operations against the enemy in Korea from 17 April to 26 December 1952.

Chaplain (LT) Robert H. Willets has been awarded the Bronze Star medal and Combat "V" for heroic achievement in connection with operations against the enemy while serving with a Marine infantry regiment in Korea from 2 May to 20 September 1952.

Chaplain (LCDR) Ward D. McCabe has been commended and Combat "V" authorized for excellent service in the line of his profession while serving with a Marine infantry regiment during operations against the enemy in Korea from 28 April to 31 August 1952.

Chaplain (LT) James T. Callahan has been commended and Combat "V" authorized for excellent service with a Marine infantry regiment during operations against the enemy in Korea from 22 March to 26 September 1952.

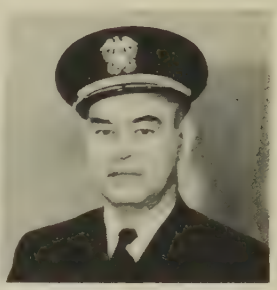
FATHER APPRECIATES CHAPLAIN'S WORK

The Chief of Chaplains is in receipt of a letter from a university president who writes: "First of all, I want to express my personal appreciation to you, as Chief of Chaplains of the Navy, for the consideration, care, and inspiring leadership which was provided for my son by the chaplain's office at Great Lakes. It is an encouraging and a heartening thing for fathers and mothers to know that personal interest is given recruits to such an extent as that which prevailed at that training center.

"Chaplain Anderson thoughtfully invited me to speak to the recruits, and I must say he gave me a high hour of inspiration. I came away feeling that at least I profited greatly from the experience.

"I wish for you, your chaplains, and men of the Navy, God's strength as you develop your program and His leadership to give you wisdom and spiritual power."

DAN MEEHAN IS "NAVY CHAPLAIN OF THE YEAR"



CDR Daniel F. Meehan, ChC, USN, Staff Chaplain, Commander Naval Forces Far East, has been named "Navy Chaplain of the Year" for 1952.

The cash award and citation was presented to Chaplain Meehan in absentia at the annual Four Chaplains Award Dinner February 7th in the Waldorf-Astoria Hotel at New York. The new Chief of Chaplains, RADM Edward B. Harp, Jr., ChC, USN, accepted the award to be presented later to Chaplain Meehan at an appropriate ceremony.

The annual award is presented by the Chaplain Alexander D. Goode Lodge of B'nai B'rith to a chaplain of each of the armed services who best exemplifies the spirit which motivated the four heroic chaplains who gave their lives on the ill-fated SS DORCHESTER which was torpedoed and sunk during World War II.

JEWS HONOR CHAPLAIN GOODMAN

Chaplain Garson Goodman, who served as the Jewish Chaplain of the 1st Marine Division in Korea during the Inchon-Seoul, and Wonsan-Hamung Campaigns, has received the 1952 Armed Forces Award of the Union of Orthodox Jewish Congregations of America. The presentation was made in New York City on January 8th.

The award is presented annually by the Union's Armed Forces Division to the outstanding Jewish Chaplain in recognition of the achievements of all Jewish chaplains serving with our military forces. The award noted that Chaplain Goodman "In the true spirit of Torah and Jewish tradition, has selflessly served the men and women of all faiths in the Armed Forces of the United States. Combining a zeal and devotion for Jewish practices and observance with love for his fellow man, his achievements reflect the highest traditions of the rabbinate and the Jewish community."

CHAPLAIN PRAISES OPPORTUNITIES OF CORPS

The Chief of Chaplains, U. S. Navy, is in receipt of a letter from Chaplain George J. Enyedi upon the occasion of his being ordered to inactive duty.

In his letter, Chaplain Enyedi states, "My orders have arrived and I am to be detached on the 14th of August. My tour of duty for the past two years has been the best and richest of my ministry. I say sincerely and truly that there is no higher calling and greater opportunity for a Christian minister than that in the Navy. The opportunities as they exist have been made possible by the capable leadership of you and your staff, and I thank God for your vision and courage in leadership. I plan to continue my Reserve relationship with the Navy, either actively with a Reserve unit or through the planned point earning system."

VITAL STATISTICS ARE IMPORTANT

The records of ministrations of chaplains are becoming more and more important to relatives and dependents of military personnel. Benefits under Social Security laws and veterans' legislation are many and often depend on vital statistics reported by chaplains. In view of the requests coming to the Chaplains Division, every effort should be made by chaplains to see that data pertaining to marriages, baptisms and funerals are reported correctly, completely, and promptly.

(Continued from Page 3)

ever will believe it when it comes from a chaplain who has shown that he does not believe it himself. Battlefield experience has shown that cowardice on the part of chaplains does more harm to the Christianity that any such chaplain professes than twenty times their number of communist agitators preaching atheism could ever do.

Before and after battle when hardship is encountered it is necessary for the chaplain to set an example of fortitude. If he is a whining cry-baby, the men will turn from him. Maybe I am making a chaplain's job sound pretty tough. It is, but a chaplain is supposed to be sustained spiritually far more than any layman.

I am not going to discuss your parochial duties in detail. You have had all that in Chaplain's School, and they are pretty standard everywhere in the service. However, in barracks or camp a chaplain should show interest in the men and in whatever recreation the men pursue in hobbies, games and athletics. We are not all of us athletes but one can referee, coach, or just be an interested spectator. But he should not try to kid anybody with condescension or a spurious or forced, or false camaraderie. Marines hate a four-flusher as the devil is reputed to hate holy water. What the chaplain should be seeking in those contacts is the friendship and trust of the Marines, so they will turn to him in need.

The need for capable spiritual leadership is as great in the Marine Corps as it is throughout American life, perhaps greater. President Truman made a true statement when he said that communism could only flourish where there is hunger, privation and despair. We have very little material hunger, privation and despair in America, and almost none in the Marine Corps. But we do have spiritual and psychological hunger, privation and despair throughout America, and the enemy within our gates are trading heavily upon it. Only out of that psychological slough of despair can people like Alger Hiss be recruited to communism. How many other Americans, like Hiss, maybe even in the Marine Corps, are being proselyted by communist influences and agents is a worry that to me is, as Thomas Jefferson said of slavery, "like a fire bell in the night."

Marxist Communism, as professed by the Russians and the International Commintern, categorically denies the existence of a Deity, either Christian, Jewish, Buddhist or Moslem. It is the arch enemy and implacable foe of Christianity. Karl Marx has stated the following which I quote from his Das Kapital, "The democratic concept of man is false because it is Christian. The democratic system holds that each man is a sovereign being. This is delusion, the dream of Christianity."

It is all very clear. Communism wants to bring all men down to one level by class warfare. Christianity means to lift all men up to a higher level by brotherhood, as you, of course, know.

For the last hundred years of history, the so-called Christian nations have been undermining their own faith to their infinite harm. Atheism, agnosticism, materialism, cynicism, and good-natured or caustic contempt for all religion have created throughout Europe and America a spiritual slough of despond in which we are all wallowing and in which the communist doctrine thrives.

We have come to the point where many of us have substituted a code of ethics for religion, but very few will fight until death, if necessary, for an ethical concept. People tell us that what we need is leaders with brains, not religious scruples. But some people with brains but without religious scruples other than hypocritical can't have brought us to where we are, to where we try to rely on ourselves and on our own ideas; and the world is in an awful mess with cynicism and corruption on all sides of us. We have people among us who say, even among the clergy, so help me, (witness the Red Dean of Canterbury Cathedral), that "Communism is Christianity made practical." But that is the most arrant heresy. Communism negates Christianity. It is a philosophy that categorically denies the existence of any God. It is a plan for man grounded on the nothingness of the individual and on the organization of the ruthless power of the state. It is a galvanic force of hate, offering nothing to anyone but the necessities of life, not knowing that man does not live by bread alone.

But remember this, gentlemen, if you remember nothing else that I say. Communism is something more than a bitterly false philosophy. It is a most damning criticism of what the descendants of our God-fearing forefathers have allowed the world to become. It is a terrible indictment of all members of the clergy, including all of you, for the lack of, or the low caliber of, the spiritual leadership to which we have become accustomed.

In the hands of the Communists, irreligion has become a fanatic force. In a way it is a religion, one in which the State is enshrined and God becomes their Satan. Their concept and the spread of their doctrine must be combatted fiercely every hour of the day and every day of the year lest we all perish. The gentlemen of your profession must provide the leadership in that fight, and the war must be waged in the Marine Corps and Navy as well as in every other walk of life. Experiences of the fallen nations including Russia itself show us that one of the primary targets of communistic infiltration is the armed forces of the nation under attack. Naturally any elite corps of that nation, such as the Marine Corps is in our service, will be the objective of the enemy's best agents. The counter-measures we employ and the agents we employ must also be of a very high caliber. That is your most important job, gentlemen, whether you serve in the Marine Corps or the Navy and you must measure up to it. We are told that the enemy employs commissars in each company sized unit, fanatic party members who preach communism daily and keep the troops loyal to the party's anti-God doctrine. They have on their side the power of the state. As implements to secure obedience to the tenets of their doctrine they have the lash, the knout, the concentration camp, and the firing squad. Our chaplains have to become the counterpart of those agents, but you will not have the tools at your disposal that your opponents have. Unless the doctrine that you represent is wrong, you do not need them, but you must be personally qualified to use the powerful forces that are at your disposal.

Douglas Southall Freeman, who spent a long life studying military men and military history, gave in one sentence his formula for being a good officer. The same thing can be said to chaplains with the Marines. Here it is: "Know your men, know your stuff, and be a man." In your case be more than a mere man. You must be a true man of God in a society which is very largely Philistine.

It is an awful responsibility that you have, gentlemen, but your resources are infinite. Remember the quotation, "If God be for us, who can be against us." All that remains to be said is the old Spanish farewell, but I say it with very deep sincerity, "Vaya con Dios."

PLAN NATIONAL CHURCH CONFERENCE

The Evangelical and Reformed Church will hold its Fifth National Conference on Christian Education at Purdue University, Lafayette, Ind. from June 30 through July 3 of this year.

The committee responsible for the planning of the conference is anxious that Evangelical and Reformed chaplains, enlisted men and women and commissioned officers be invited and encouraged to attend this outstanding religious event.

Folders and other publicity items may be secured by writing to Loren Walters, National Conference Committee, Board of Christian Education and Publication, Evangelical and Reformed Church, 1505 Race Street, Philadelphia 2, Pa.

ACCOMPLISHMENTS OF THE CHAPLAINS DIVISION
in the Calendar years of 1945 - 1952
(Items are not listed in order of their importance)

- 1945 -

Legislation establishing Chief of Chaplains, U. S. Navy, with wartime temporary grade of Rear Admiral while so serving. (Dec 22, 1944 - confirmed March 1945).

Planned and presented the Navy's Moral and Religious Program for Universal Military Training. April 1945.

Set up Summer Field Training Program for V-12 Theological trainees at Training Centers, Ships, and Stations.

Sponsored with Recruiting the first Navy Chaplain Corps Recruiting Films - The Navy Chaplain and Chapels in the Pacific. April-May 1945.

Sponsored Religious Orientation Conference in D. C., on Religious Matters and War in the Pacific, April, as guests of SecNav.

Established billet - Staff Chaplain, Admin. Forces, Pacific Fleet.

Set up Demobilization Program of Pre-Theological V-12 students.

Set up Chaplain Billets in Navy Demobilization Civil Readjustment Program.

- 1946 -

Transferred 176 Naval Reserve chaplains to U. S. Navy by selection.

Demobilized 2,069 Naval Reserve Chaplains.

Set up and conducted first meeting of Supervisory (District) chaplains, including the one fleet chaplain, Washington, April 1946.

Established billet Staff Chaplain for Amphibious Forces Atlantic Fleet - February 1946.

Re-established billet for Fleet Chaplain, Atlantic Fleet - July 1946.

Planned series of movie shorts "Dramatizing Decency," to support the basic work of chaplains - to be a series of five shorts, emphasizing virtues.

- 1947 -

Renewed Program of Post-Graduate Instruction of selected chaplains, with an annual quota of 15. January 1947.

Recommended to Training a larger use of chaplains at Naval Training Centers. Approved and established 12 billets at each center.

Requested and secured change of wartime measure of rank of Rear Admiral for Chief of Chaplains, U. S. Navy, to Rear Admiral, lower half, while so serving. Public Law 56, 15 May 1947.

Character Guidance Program at Training Centers reviewed. Ten Character Guidance lectures prepared, and approved by Training Division, who allocated 7 hours in curriculum therefor and 2 hours for special orientation of recruits before going on training schedule.

Established first billet for a Roman Catholic Chaplain at U. S. Naval Academy. May 1947.

Maintained Chaplain representative on Board working on Officer Personnel Bill, PL 381, August 1947, and on regulations for Naval officers in general. The Bill -

a. Abolished grade of Acting Chaplain
b. Set new ratio of chaplains to personnel of 1 to 800
c. Allocated 2 Rear Admirals to Chaplain Corps
d. Allocated 25 Captains to Chaplain Corps as maximum to be retained and continued on active duty beyond 30 years of service, etc. but not after 35 years service.
e. Set method of selection of Chief of Chaplains by Chief of Bureau of Naval Personnel, and provided for rotation of the two Rear Admirals, (CHC) at 3-year intervals.
f. Gave Chief of Chaplains, while so serving, pay and allowances of Rear Admirals of upper half. (Section 428)

Re-instituted monthly reports of chaplains, to be made to supervisory Chaplains, and statistics reported by supervisory chaplains.

Prepared Materials on Chaplains for new BuPers Manual (1947-48).

Prepared and published Chaplain's Manual, August 1947.

Circuit Rider billets established.

- 1948 -

Prepared and released recordings of Church Services for all faiths.

Disposed of 26 Chapels, by sale, for use as shrines, memorials, or religious purposes.

Published "U. S. Navy Chaplains (1778-1946)"

Published Volume 1 of "History of the Chaplain Corps, USN (1778-1939)."

Published "The Navy Chaplain" as basis of Naval Reserve Chaplains' training correspondence course.

- 1949 -

Production of Poster Service for Morale and Religious Emphasis 1949-52.

BOOKS OF REMEMBRANCES are held by retiring Chief of Chaplains RADM S. W. Salisbury, ChC, USN, and Mrs. Salisbury pictured above with RADM J. F. Bolger, USN, Deputy Chief of Naval Personnel (left) and GEN Lemuel C. Shepherd, USMC, Commandant of the Marine Corps (right). Occasion was a farewell reception tendered the Salisburys in Washington in honor of Chaplain Salisbury's retirement after service in the chaplaincy through two world wars. The remembrance books contain letters from chaplains all over the world. Also snapped during the reception, the below photo shows the Salisbury's with a group of chaplains who served during World War I. Seated at right is Chaplain G. Livingston Bayard who retired from the Corps in 1921. Standing, left to right, are Chaplains Henry G. Gatlin, John E. Johnson, George L. Markle, Ernest L. Ackiss, Francis L. Albert and John P. Forsander. (Chaplain Salisbury wishes to express, here, his deep appreciation to all the chaplains who wrote to him upon the occasion of his retirement.)

Establishment of needed desks in the Chaplains Division:

(a) Naval Reserve Desk (J 122) April 1949
(b) Ecclesiastical Relations Desk (J 11) July 1949
(c) Training Desk (J 14) November 1949

Re-establishment of Navy Chaplains Bulletin, July 1949.

Billet of Chaplain Corps Inspector, September 1949.

Re-establishment of Chaplains Training Program in Division (J 14) October 1949.

Establishment on an Annual Basis of Fleet, Force and District Chaplains Conference, October 1949.

Re-organization of Division into Branches to conform to BuPers, November 1949.

- 1950 -

Creation and establishment of Seminars for Inactive Reserves, January 1950.

Establishment of Chaplains Film Service for distribution of Motion pictures for Religious Instruction, 1950.

Reduction of List of Reserve Chaplains to a valid Potential Service List, August 1950.

Determination of Specifications and Securement of Combat Kits for chaplains with Marines and Amphibious Forces, 1950.

Establishment of Annual Conference of Training Center Chaplains, October 1950.

Publication of Volume 2, "History of Chaplains Corps of the U. S. Navy", November 1950, and use of the two volumes as correspondence training course for Reserve chaplains.

Production of a joint Armed Forces Chaplains Character Guidance Project of six Lectures and Visual Aids for Character Guidance Programs, November 1950.

Christmas Posters of U. S. Navy - Assistance in design and production of Christmas Posters for U. S. Navy 1950 and 1951.

- 1951 -

Establishment of Procurement Desk (J 123) January 1951.

Re-establishment of Chaplains School, General Line School, Newport, Rhode Island, February 1951.

Cleared V-12 Chaplains List to valid potential Service List - March 1951.

Recommended and helped conduct Orientation Conferences for Distinguished Religious and Educational leaders throughout the Naval Establishment, similar to the first Orientation Conference conducted by the 12th Naval District, April 1951; and upon recommendation of the Chief of Chaplains such Conferences were conducted on a national scale by the Armed Forces Chaplains Board.

Navy Department's Program for Religious and Moral Welfare of Trainees in proposed National Security Training Corps, prepared and submitted in August 1951.

Production of Chaplains Film Service Manual 1951.

Preparation of implementing letter on Protection of Moral Standards, August 1951.

Shared with Medicine and Surgery in program to reduce venereal disease in the service.

Establishment of Chaplain Corps Planning and Policy Desk, September 1951.

Revision and publication of the Chaplains Manual, October 1951. Ready for distribution December 1952.

Development of Kits for Worship Services for Laymen attached to Ships and Stations without chaplains, November 1951. Completed and ready for distribution, December 1952.

Creation of the following new billets 1949-52:

COMAIRLANT - March 1949
COMPHIBSLANT - June 1949
COM MSTS - August 1950
COMDESLANT - June 1950
COMCRUDESPAC - Sept 1950
COMNAVFE - Sept 1950
COMPHIBSPAC (Re-est.) - Dec. 1950
CNATRA - June 1951
CINC NELM - November 1951
COMAIR FMFPAC - June 1952
Eastern and Western Sea Frontiers - August 1952

- 1952 -

Production and Publication of Standard Operating Procedures for Supervisory Chaplains, February 1952.

Coordinated Procurement Plan with Armed Forces for Ecclesiastical Supplies and Equipment, May 1952 - Armed Forces Chaplains Board.

Indoctrination talks by District Chaplains to NROTC authorized April 1952.

Increase in Budget for Chaplains Division from $25,000. to $426,700. for Fiscal 1953.

Completed, brought to production, or created and produced the following motion pictures in Series "For Which We Stand" dramatizing morality:

a. Men of the World, April 1949
b. To Be Held in Honor -Dec 1950
c. Let's Get It Straight - Mar 1951
d. Pulling Your Weight - Oct 1951
e. Monuments and Men - March 1952
f. Clergymen in Uniform - June 1952
g. You Call It Luck - Aug 1952
h. Religion in the Navy - Dec 1952

Character Guidance Program and Lectures formulated at four stages for proposed National Security Training Corps trainees, produced in outline - August 1952.

Preparation of Curriculum for Personnel in Service Schools at second level, entitled "Moral Bases of Leadership." September 1952. (Part of Character Guidance Program)

Approved Plans and Award of Contract for new Army, Navy and Air Force Hymnal - fiscal 1953.

Recording current events of significance for Chaplain Corps History through annual recall of competent Reserve Chaplain writer on training duty. 1950-1952.

Revision of Monthly and Annual Report forms Chaplains, Nov 1952.

Special Professional Musical Training of Chaplains for improving Worship services in the U. S. Navy- July 1951-1952. (Westminister Choir College)

Philosophy of Chaplain Corps on, and plans for reducing the incidence of, perversion in the Navy and Marine Corps. August 1952.

Shared with Training in program for prevention and reduction of Sex Deviation in the Service.

Combat altar kits for use in amphibious operations were planned, purchased and distributed to chaplains with Fleet Marine Force units during the latter part of the year.

Through the Armed Forces Chaplains Board, cooperated in the planning and preparation of a standard religious education curriculum for service Sunday Schools, working with religious educational representatives of Protestant churches.

Cooperated in the development of a joint procurement plan with the Army and Air Force for ecclesiastical supplies and equipment, with the Navy designated as the central purchasing agency May 1952.

The number of Reserve and Regular Navy Chaplains on active duty filled all chaplain billets allocated in the Navy for the first time since before World War II.

NECROLOGY

In October: Chaplain O. W. Houpt's father
In January: Chaplain C. T. Duggan's father
In January: Chaplain R. McMillan's father

The Chaplains Division extends most sincere heartfelt sympathies to our fellow chaplains in their hour of mourning. May the God of All Comfort bring you peace.